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CONGRESSIONAL PROCEEDINGS.

From the National Intelligencer of March 6.

The Debate in the U. S. Senate.

In the Senate yesterday Mr. Haywood spoke three hours in continuation and conclusion of the speech which he commenced the day before. He strenuously defended the President from the ultra ground which some of his friends in the Senate had assigned to him in regard to Oregon; denied that the President had recognized the obligation of the Resolution of the Baltimore Democratic Convention on that subject, or that he was opposed to compromising the conflicting claims to Oregon; Mr. Haywood's defense of the President led to a sharp colloquy and an excited discussion on the part of Messrs. Hannagan, Haywood, and Allen, a report of which is annexed.

WASHINGTON, March 5, 1846.

SENATE.

SPECIAL ORDER—OREGON, &c.

The Senate then proceeded to the consideration of the special order, being the joint resolution of the Committee on Oregon, to pass a bill to give notice to Great Britain of the intention of this Government to annul the treaty for the joint occupation of the Oregon territory, and the resolutions of Messrs. Hannagan, Calhoun, Henderson, and Colquhoun having related to the same subject.

Mr. Haywood, of North Carolina, resuming and concluding the speech which he commenced yesterday. When he took the floor, he said:—

Mr. Hannagan rose to address the Senate; but yielded the floor at the request of—

Mr. Calhoun, who desired to correct an erroneous impression which might be conveyed by the remarks of the Senator from North Carolina, in respect to the protocol which had been spoken of. If Senators would turn to it they would find that it contained simply a declaration on the part of Great Britain Minister stating the reasons why he did not feel authorized to go on with the negotiations; and that he had applied to his Government for further instructions.

Mr. Hannagan then resumed, and said:—

Mr. Haywood proceeded to make a few remarks in reply to some parts of what he considered as the most extraordinary speech he had ever heard in his life, in the history of the Senate, from North Carolina (Mr. Haywood) one question, which, for greater accuracy, he had reduced to writing. [We did not get a copy of the question; but it was in substance the following:—

Mr. Haywood replied that he had already said that which, for fear of mistake, he had previously written, and which he should print. For the President to authorize any Senator to make such a declaration as that stated by the Senator from Indiana was not to be expected, and would be out of character.

Mr. Allen said he should construe the reply of the Senator from North Carolina into a negative, unless forbidden by the Senator himself to do so.

Mr. Haywood. I have already endeavored to prove my friend from Ohio had said at construction. I say, I have.

Mr. Allen. Then I shall adopt the construction, and consider his answer in the affirmative; and I demand it as a public right—that he shall be allowed to answer.

Mr. Haywood. I am here ready to deny that he has expressed the views of the President.

Mr. Haywood's answer was but partially heard, but he was understood to say that his constituents had not sent him there to answer questions put to him by any man in regard to the Oregon question, or the Senator from Ohio, if he occupied the position which Senator did, and was driven to the necessity of asking questions here about the opinions of the President, he should quit. [Much laughter.]

Mr. Westcott here called Mr. Haywood to order, if he was about to state anything as from the President.

Mr. Haywood. The Senator need not be alarmed. [Increased merriment in some parts of the chamber.] No Senator has a right to make demands of him on the floor of the Senate, and he should submit to no such demands. Nevertheless, he might consent, if properly requested, to reply to any reasonable inquiry, either in the house or out of it. He had often done things in that way out of doors, that he considered rather humiliating, for the sake of peace and good fellowship; but he recognized in no manner the right to demand answers from him in his place in the Senate.

Mr. Allen said he had not demanded an answer as a private or personal right, but a public right. When a Senator assumed to speak for the President, it was a public right possessed by every Senator to demand his authority for doing so.

The avowal here made by the Senator from North Carolina was, that he was the exponent of the views of the President of the United States on a great national question. The gentleman had assumed this, and Mr. Allen was bound to demand a possession of any authority from the President for saying what he had?

Mr. Westcott called Mr. Allen to order. It was in order to inquire here what were the President's personal opinions or purposes.

Mr. Allen said he had not asked what the opinions of the President were.

Mr. Haywood said that he was not at all excited. He would, however, take leave to observe that he did not see anything like a cat-in-the-hat in the rule of order. He had not assumed to speak by authority of the President.

Mr. Allen. Then the Senator takes back his whole speech.

Mr. Haywood. I am glad to see that the speech takes. [Much laughter.]

Mr. Allen. [Much excited.] With the British! [Much excitement and conversation here, &c. &c. indeed, throughout this entire scene] prevented the Reporter from hearing all that Mr. Allen said.

Mr. Hannagan wished the Senate to notice that though the Senator from North Carolina had written his speech, he had not printed it, so that other Senators might have it to refer to in reply. It was

not to be found in any of the papers.

Mr. Westcott proceeded, then, for fear of mistakes, and it seems I was right for one of the papers, in its brief account of my remarks this morning, has said of my speech that it was a speech in fact, &c. &c. &c.

Mr. Hannagan said it was quite immaterial whether the Senator from North Carolina gave a direct answer to Mr. H.'s inquiry or not. The Senator had said that there was no occasion in any language, nor truth in man, by which he was committed himself to the line of 54° 40'.

Mr. H. would say in turn, that there was neither occasion in any language, nor truth in man, by which he was not committed himself, and that in language strong as that of the book itself. Before the Baltimore Convention had stood already committed to the whole of Oregon, to 54° 40'.

Mr. H. would go back to the year 1844, and call the Senator's attention to Mr. H.'s own words, in the presence of the citizens of Cincinnati. Their inquiries refer to the annexation of Texas; but, in reply, Mr. Polk volunteered opinions in regard to Oregon also; and this while he was before the nation as a candidate for the seat he now occupies.

In reply to a question as to the date of the letter, Mr. H. said it was the 23d April, 1844. [Mr. H. here quoted the letter.] Here Mr. Polk expressed the opinion that the Union ought never to be divided, "disseminated" by the separation of Texas. Did the speech of the Senator from North Carolina sustain the position of the President? Mr. H. would leave it to the world to say.

Mr. H. further noted the letter, where he said:—

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We come now to the New Testament argument.
The texts relied upon in defence of slavery, in the New Testament, are, Matt. 18: 23-30, 1 Cor. 7: 21, Eph. 6: 5-9, Col. 3: 22-24, 1 Tim. 6: 1, 2, 1 Peter 2: 18, Titus 2: 9, Philom. 1: 7: 21.

"Servants, be obedient to them that are your masters according to the Lord, with fear and trembling, in singleness of heart, as unto Christ; not with eye service as men please; but as the servants of Christ, doing the will of God from the heart; with good will, doing service, as to the Lord, and not to men: knowing that whatever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free. And ye masters, do the same thing unto them, forbearing threatening: knowing that your master is in heaven; neither is there respect of persons with him."

Before we proceed to the direct argument we will drop a word as to verbal criticism. The advocates of slavery are not willing to rest their positions on the plain principles of Justice and Mercy, as taught in the Bible, and the sense of right everywhere planted in the bosom of man; but they seek to cover the nakedness and deformity of their positions, by a cloud of Greek and Hebrew words. We would be glad to follow them even for a moment, but that we wish every class of readers may see what is truth, and that no soul may be deceived, and given up to blindness of mind and hardness of heart.

It is claimed that the Greek word *doulos* which in the New Testament is translated servant "property, and literally means slave."

Now it can be made plain, even to the common reader of English, that this is not true.

Take, as an example, 1 Cor. 9: 19-20. Paul says, "Though I be free from all men, yet have I made myself servant (*doulos*) unto all." Now was Paul the slave of all men? Remember the definition of a slave. And remember that a definition must distinguish the thing defined from every thing else, or it is not a definition.

A slave is one who is held as property without his consent, before and after he is of age.

Here "obligation to perform service for another," is not a definition of slavery. I have promised to labor with, and for this people to whom I now minister; and having done so, I am under obligation to labor for them. Yet I am not the slave—the property of any man. Service I perform as a willing service. So it was with Paul. He was not the property of any man; but having voluntarily given up the things of this world, he was performing service willingly for all men. Paul says in this same verse, "I am not a slave, but 'free from all men'; yet he made himself a willing servant."

Again, we are told in Phil. 2: 7, that Christ "took upon himself the form of a servant" (*doulos*). Isa. 42: 1. "Behold my servant whom I uphold," &c.

Now was Jesus Christ, our willing Savior and Redeemer the ever living God who "is before all things, and by whom all things consist"—was he a slave? Let that Christian blush with shame who says so. Yet Christ, like Paul, was a *doulos*, a willing servant for the good of man. Kindred with the first passage cited, is 2 Cor. 4: 5, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants (*doulos*), for Jesus sake."

The fact of his being a creditor, is evidence that he was himself a free property holder, that might sue and be sued.

(3) If he was a slave, what would his lord or master make by selling his own property?

Can a slave become a debtor to ten thousand talents to his master? and if he does, can the master recover that debt, by selling him as the absolute property of another man?

Can my horse—my property, become a debtor to me? and if he does, will I get my debt out of him by selling him to another man?

The truth in the case can be very easily shown. The Savior was a Jew, and speaking to Jews he would use Jewish customs to illustrate his truths, or at least, such as were familiar to them.

The servant, as Barnes very probably suggests, was a collector of the revenue. Groves says, "all the king's subjects, and especially his ministers, were called his servants." See T. E. Thomas.

It is certain the servant here spoken of, was a debtor; a thing which property cannot become.

According to a custom among the Jews, a creditor could seize a debtor or his children, and sell them for a season, until the debt was paid. See 2 Kings 4: 1; Amos 8: 6.

"Well," says Dr. Junkin, "if the servant was a slave before he was sold, he was a slave after." Unfortunately for Dr. Junkin, the slave fails also; for, first, he was not sold at all. His lord had compassion on him and forgave him the debt."

And second, if he had been sold, the Dr. has admitted that he could be sold only for six years, that is, his service. See his pamphlet on slavery, pp. 30, 31.

The truth is this: The servant spoken of, was a subject, acting as an officer, in the employ of his king; and according to a custom of those days, was called a servant.

Plainly then, *Karios*, the word commonly translated, master, as here used, does not mean slaveholder. Nor does *doulos* as here used, mean slave.

Again, Ephesians 6: 9, "And ye masters, do the same things unto them, forbearing threatening: knowing that your master (*Karios*) is also in heaven; neither is there respect of persons with him." Now, if *Karios* means Master, in all these cases means slaveholder, then the definition when put in the place of the word, will convey the same sense or idea as the word itself; if the definition is correct. If not correct, it will not. Let us try it. Notice the above reading, as it stands in the New Testament. Now adopt the one with the definition given for slavery men; and it will be thus, "ye slaveholders do the same things unto them, (your slave) forbearing threatening, knowing that your slaveholder is in heaven. What I dear reader, is it true that there are slaveholders in heaven? A being, or beings, who hold others as 'chattels personal in the hands of their possessors'—held without their consent?" Can you believe this?

Take one more example; the words of pious old Simon, when for the first time he saw the Savior. They are these: "Now Lord (*Seipos*) lettest thou thy servant (*doulos*) depart in peace; for mine eyes have seen thy salvation."

Now give it the pro-slavery reading, and make *deipos* a mean slaveholder, and you have these words: "Now slaveholder lettest thou thy slave depart in peace."—You see what horrid havoc such definitions would make of the Bible.

Dr. Rice and we anti-slavery men, both admit that God is our Creator and preserver, yet we are free men—voluntary in our acts; we are not slaves. He, though a servant of God, would not like to be called a slave.

According to the Dr.'s teaching, it is all a mistake about the white citizens of America being freemen; especially the Christians. They are all slaves; because they are called the servants of God. And the Angels in heaven are slaves, for they who are represented as 'saves, for they who are called servants *doulos*. These absurdities correct themselves, and when seen, can deceive no man.

Dear reader, have confidence still in your Bible. It is not a smith-shop where men may forge chains to bind you. Its words, like its plain principles, give no tolerance to oppression.

Reader, the words of the Bible, like every other book consistently written, are to be interpreted according to its plain and well known principles.

Then, reader, when you meet with the term master, in reading the Bible, you are not to understand that it always means a slaveholder. It is often used simply to denote a master, or a household head, or a guardian over apprentices or bound boys. It is used to denote a ruler or King, having one or more of his subjects in his employ. It is also used simply as a term of respect and civility.

At the time our present translation of the scriptures was made, the word was used with this general signification, and as the popular way to translate *Karios*, despot, and other words, and would have continued to be used in this general sense, was it not that slavery has degraded it.

We come now to the direct argument. And 1. It is claimed that Christ recognized the relation of master and slave; referred to it in illustration of his doctrines, and did not forbid it.

In answer we reply: 1. There is no evidence that the servants alluded to by Christ, were slaves, and not servants only. The Savior was a Jew. He labored only with Jews; with whom we have already shown that slavery did not exist; and especially is this true, as is generally believed; that they held no slaves after the Babylonian captivity.

The case in Matt. 18: 25, we have already noticed, and shown that the servant there alluded to, was not a slave. In reference to the case of the centurion, Matt. 8: 6, there is first, no positive evidence that his servant was a slave. The centurion was a soldier having officers under him, down in Capernaum. And second, if the servant was a slave, we have no evidence that he continued to hold slaves, after his interview with the Savior.

2. We are told that the servants alluded to by Christ, were slaves, still, the fact that he alluded to them, in illustration of spiritual or moral truths, is no more evidence that he recognized slavery as right, than the fact that he alluded to the unjust steward, Luke 16: 18, is evidence that he recognized deception, and dishonesty, as right. See the case referred to.

3. The mere fact that we have no record of Christ calling slavery by its specific name, and forbidding it as sin, is no more evidence that he considered it lawful, than the fact that we have no record of his specifically speaking against gambling, piracy, counterfeiting, persecutions, &c., is evidence that he considered these as lawful and right. On the same ground we may infer that Christ approved the horrid massacre of infants by Herod; because we have no record of his specific denunciation of the act.

We know not how much Christ and his apostles preached against specific sins.—We have but a very small part of their preaching and teaching recorded. John, using the language of Hyperbole, says, "that the world itself could not contain the books, if all that he done, was written." John 21: 25. The New Testament is not a volume of the sermons and discourses of Christ and his apostles against specific sins; but an outline of their history; and the general principles taught by them.

Christ did oppose slavery in the most effective manner, by laying down general precepts which forbid slavery, and every other form of oppression. This is the Bible method of opposing most sins. Had his author framed a specific description of, and denunciation for every specific sin, or form of wrong, the Bible would have been so large that no man would have been able to read it, in order to know what is wrong. And second, specific statutes, may often be avoided, but general precepts or principles never. Hence the Savior comes, not only as he said, to fulfill the moral law, which, as we have seen forbids slavery, but that no social wrong may escape; and that all men may have a plain and intelligible rule by which to live, and love thy neighbor as thyself." Luke 10: 27.

"And whatsoever ye would others should do to you, do ye even so to them." Matt. 7: 12.

Now, no man can be a willing slaveholder, (as distinguished from a guardian or redeemer,) without violating these plain precepts. And we need no other arguments, with which to oppose slavery, or any other form of oppression.—All this talk about loving our neighbor as ourselves, by buying a slave and holding him in a better condition, but still as a slave, is a more heartless subterfuge, "an impotent conscience plaster," based still upon selfishness and oppression, as we shall show when we come to answer objections. If I am able to buy the slave, I am able to free him immediately; and then be as rich or richer than he will be.

When the early Christians bought slaves, they bought them not for the purpose of showing their Christian love by holding them *still* as slaves, but for the purpose of freeing them immediately. Do you say, why don't abolitionists do so now? I say, do your duty, whether they will do theirs or not. I will answer them more fully when I come to answer objections.

I said Christ did forbid slavery, in the effective manner, by proclaiming the precepts, "Love thy neighbor as thyself," and "Whatsoever ye would others should do to you, do ye even so to them; for this is the law and the prophets." "This rule," says Dr. Rice, "requires us to treat others, as we would reasonably expect and desire them to treat us, if we were in their situation." As it was shown him.

"Such persons are properly called redeemers, not slaveholders; see Nehemiah 5: 8. 'We after we sold have redeemed our brethren which were sold unto them.'"

the question to be settled is, whether the golden rule allows the slave to be put in the condition of a slave. Concerning this first enslaved, he says they were "unrighteously enslaved by others," and surely it cannot be right in any man to continue, or perpetrate or even tolerate an unrighteous thing.

2. But does the golden rule allow us to continue to enslave those already enslaved. Let us try it.

Suppose the English land upon our shores a superior force (for slavery is a system of force, and can exist only by force) and take us whites "captives"—enslave us, and sell us to the French.—They as a nation adopt the Christian religion; the foundation principle of which is "Thou shalt love thy neighbor as thyself."

"Whatsoever ye would others should do to you, do ye even so to them."

Now, would we reasonably "expect, and desire" them to give us our liberty? We had done no harm; our forefathers had done no harm; as innocent beings we had been "unrighteously enslaved by others." Would we "reasonably expect and desire" them as Christians men, to give us our liberty?

Every man knows how he would decide, were it his own case. No man is willing to be held as a slave—have his body, his mind, his time, his labor, his wife, his child, his religion—all that distinguishes him as a man, usurped and controlled by another; and if slavery is right, then to enslave man as man, is right, irrespective of color. No man then can willingly enslave his fellow man without violating this plain precept of Christ: and "sin is the transgression of the law."

Then we need go no farther to know whether the New Testament forbids slavery. And whatever isolated passage we may hereafter find, that may seem to tolerate slavery; we may be sure that such apparent toleration, arises from our ignorance of the design of the writer, or of the truth concerning these passages: for it cannot be that the specific precepts of Christianity, will violate its foundation principle. This would be an inconsistency reproachful to man, much more so to God.

Further, this precept requires not only that the slaveholder shall let the oppressed go free, but that the non-slaveholder, whether he be North or South, shall also *pledge* *labor* for the rights and welfare of his fellow man, both slave and master. If we were involved in the darkness and difficulties that many masters really are, and if we were bowed down under the yoke of bondage, as is the poor slave, we would wish, yes, "reasonably expect and desire," those who know the truth—have the right and means, to speak, to plead and labor for our deliverance.

Then every man and woman, whether slaveholder, or non-slaveholder, whether East or West, North or South, in Europe or America—every soul in Christendom, has something to do with slavery. Patriotism has no territory for neutrals to stand on. Humanity will own no one who has not a soul to feel for another's woes. Christianity will reject the man who disregards the rights of man, and denies his Savior in the person of his fellow—"the least of one of these my brethren." For, at the day of final retribution the Savior will say: "I was hungry, and ye gave me no food. I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord when saw we thee hungry, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, inasmuch as ye did not do these, at the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal." Oh! fellow man, thou hast something to do with Slavery. The first principles of right—of Christianity, require, not only that we shall not enslave, but that we shall labor for the oppressed, as we would, were the person of our Savior himself enslaved. Remember this, and

"If then thou hast truth to utter Speak it boldly, speak it all!" J. G. F.

Thomas Paine.

Mr. B. Reed, Esq., of Philadelphia, delivered lately a lecture upon the character of this individual. We find the following synopsis of it in the Philadelphia Enquirer.

"Thomas Paine was a citizen of the world, and of course an alien to every part of it. Born in Great Britain, he was an exile and an outcast. Naturalized in America, he renounced her moderate republicanism, for the exaggeration of French democracy. A citizen of France, he became ex-officio an inmate of the *Conciergerie*; and was glad, not grateful, to escape with a head upon his shoulders. Buried in an American village, the grave was violated, and the bones of the restless cosmopolite were exhumed and carried abroad in solemn mockery of the relics of holy men of old. Mr. Reed proceeded, without degrading from the actual value of Paine's services during the revolution, to define and mark their worth, and to correct the notion, which in life he was so anxious to cultivate, that he was by common consent regarded as a great benefactor to America. Thomas Paine, the child of humble though reputable parents, was born at Thetford, in the county of Norfolk, England, in 1737. His father was a member of the Society of Friends, and his mother was an Episcopalian. According to his own story,

Mr. Reed alluded to this statement of the deceased, as given in his 'Age of Reason,' and commented upon in a truly beautiful strain. The old man of sixty, he said, for such he was when these sad words were written) travelling back in memory to the hours of infancy, and persuaded himself at the age of seven years, that he was a reasoning infidel. The boy standing up on the garden steps, with the flowers and singing birds around him; with the sound of familiar prayer in his ears, seriously reflecting on the thoughts of blasphemy—And five years afterwards, the childish, friendless man, who never knew the softening influence of domestic relations, amid scenes of blood and carnage, at which even his heart, bold as it was, would sick—then he wrote his Age of Reason in the midst of the Reign of Terror—boastfully recorded his persevering obstinate scepticism of all in God's written word which could not be compassed either by his childish or his matured intelligence.

On the fall of Robespierre, when the prisons were opened, Paine, with a few other survivors, worn out with distress of mind and disease of body, was set at liberty. Soon after he published the second part of his Age of Reason, the blasphemous of which, said Mr. Reed, are enough to sicken the heart. Subsequently, in 1802, Paine returned to the United States.

At last took refuge on his farm near New Rochelle, where he lingered in obscurity until his death, in 1809 at the advanced age of 72.

Alluding to his death-bed scene, Mr. Reed closed his lecture in a most impressive manner. Paine dreading being left alone, or being left in darkness, and screamed like a terrified child, for his nurse and the light. He insisted on his nurse reading aloud; but it was not so much in order to take solace from what she read as to be satisfied by the sound of her voice, that she was at hand. About ten years after Paine's death, Cobbett made a pilgrimage to New Rochelle, disinterestedly musing on the man, and removed them to Great Britain. It was, said Mr. Reed, a piece of indecent and ineffectual mockery. The bones of the scoffer were looked on by such of the British people as knew anything about them, with no more regard than the anatomical student bestowed on an unknown carcase before him.—And thus ended the story of one who was endowed with abilities that might have made an impression on the world, and have left a memorable trace behind him—an actor in scenes of commanding interest—a patriot in a certain extra-political sense, but withal, infirm in the only high purpose which consecrated man's career on earth, and poor in the aspiration which alone dignified humanity—the aspiration for a reward which the 'world' neither gives nor takes away.—The mingling of the highest human qualities—the love of virtue and of truth, with meek and humble sense of the power with which God had endowed us, and the love of freedom, with a decent reverence for authority and example, which constitute the perfection of the human character—that of the conservative and Christian patriot.

Whig Resolution.

The Washington (Pa) Reporter gives this as one of the resolutions proposed lately in a Whig convention.

Resolved, That although Texas is admitted as one of the States of the Union, we would still SOLEMNLY PROTEST, for ourselves and our posterity, against the bold and unscrupulous violation of the Constitution by which it was admitted; and against its admission with an undue and unprecedented representation; and we feel constrained to express, in terms of unqualified condemnation, our disapproval of the unwarrantable assumption by which the people of Texas have presumed to make the whole Territory a slave-holding one, in direct defiance and contempt of the Joint Resolutions of Congress, which reserved one-half as a non-slaveholding region. We deprecate it the more because of the pernicious precedent which it sets, and flagrant abuses it may, hereafter, be made to cloak.

An interesting discovery has been made at Geneva. The manuscript of the last canto of Don Juan has been found. It is in Lord Byron's own handwriting. It is said to be unusually rare, and will speedily be published in Paris. A new composition by Webster, has also turned up, by accident, and a magnificent poem by Aristo.

C. FOSTER & CO.

Western Printing and Book Binding, Cincinnati, Ohio. The attention of Printers and Publishers generally is respectfully called to FOSTER'S IMPROVED WASHINGTON HAND PRESS, having the only improvement made in the West within the last four years. It is a perfect copy of the one manufactured East or West.

All purchasers of our Presses can have their orders engraved on the polished work without charge by giving 24 hours' notice.

C. FOSTER, late Foreman of the Cincinnati Type Foundry, the inventor, and builder of the Press called Foster's Power Press, now used by the Cincinnati Atlas, the Enquirer, Kendall & Barnard, also the Franklin Commonwealth, the Indiana State Journal, Cutler & Chamberlain, formerly State Printer, Indiana, &c., &c.; also the Press now used to print Cassius M. Clay's paper, Lexington Kentucky—would inform Printers in the Western States and elsewhere, that after an experience of 14 years, he has, in connection with EYAN, SCOTT, & Co. in the city of Cincinnati, established the manufacture of Power Presses, (being the only one West of the Mountains) Hand Presses, of all kinds. We will also furnish Printers Ink, Cutters, Rules, Fancy Job Type; Also Types for Newspapers, Books, and Tracts.

All orders directed to C. FOSTER & CO., corner Seventh and Sixth sts. to J. EYAN & Co. of the Washington Foundry, cor. Vine and Fourth sts. to E. SCOTT & Co., No. 14, Columbus, east of Main street will receive prompt attention.

P. S.—Castings of all descriptions of machinery in general furnished to order. Dec 28—1

R. M. Bartlett's Commercial College, S. E. corner of Main and Fourth, streets, Ohio, is devoted exclusively to the instruction of gentlemen in the Theory and Practice of managing Business, Keeping Double Entry Books, &c. &c. upon Scientific Basis.

Notice.—This institution is so conducted as to enable Gentlemen to commence the studies at any time, and that, too, without any inconvenience, either to themselves or any one else.

Requires from six to ten weeks to become master of the theory and practice of the science in all its various applications to business.

Good board and lodging can be had at from \$2 to \$3 per week. Persons desiring of further information can obtain it by addressing a letter to the Proprietor, by calling on him at his Rooms any time during business hours, which will be from 9 to 12 A. M., and from 2 to 4 P. M., throughout the year.

The Western Lancet, devoted to Medical and Surgical Science. Edited by L. M. LAWSON, M.D., Professor of General and Pathological Anatomy and Physiology, in Transylvania University, Lexington, Ky.

The Western Lancet is published monthly, at the Dollar a year, in advance. Two copies sent to one address for Five Dollars, in advance.

To Country Merchants.—CHARLES MARSHALL, successor to A. T. Skillman, has just published "THE KENTUCKY FARMER'S ALMANAC," for the year of our Lord, 1846, calculated for the Horizon and Meridian of Lexington by SAMUEL D. McCLURE, A.M., author of "Picture of the Heavens, for the use of Schools and Private Families," &c., &c., &c. desired a C. Marshall has always on hand an extensive assortment of SCHOOL BOOKS, including all those in general use throughout the State.

Also, *Cap and Letter Press, Ink, Blank Books, &c.*, &c., which he can wholesale very low to Country Merchants, School Teachers, and others. August 5, 1845, 10-16.

WILLIAM GUNNISON, General Commission Merchant, No. 101, South Street, Bowley's Wharf, BALTIMORE, MD.

Dec. 23, 1845.

LEWINSKI, Architect.—Office in the upper story of the County Clerk's Office. Lexington, July 22, 1845. 8-16.

From the Pittsburg Gazette & Advertiser.

BARTLETT'S COMMERCIAL COLLEGE—Cincinnati, Ohio.

We have heard a great deal about this institution, and recently have had our attention called to it more particularly by a magnificent copper plate Diploma which the proprietor has had engraved for the use of those who graduate at his school. There is certainly no branch of knowledge more requisite to men in any kind of business, than that of book keeping and its collateral, Commercial information. This science of accounts is one easily attained by application under the instruction of a capable teacher, but difficult to apprehend and master without some such aid. Good books upon any branch of human knowledge are valuable assistants but they will not open as for the absence of the living teacher where one is to be had. The instruction of the latter in a great majority of cases is far more economical than books. By his aid more can be acquired of the practical in one month, than can be got by the mere study of a book there is six months. Hence the economy of securing the services of a known and experienced teacher. We have read somewhere an assertion that the majority of bankruptcies occur with men who do not understand book keeping, or if they do, they do not use their knowledge. This seems a novel and startling proposition, but we readily believe it to be true in very many instances. Men who know how to keep an accurate record of their business in such a way as to be easily understood—and who do it, if they are prudent and possessed of good common sense, will never venture into speculation beyond their means. And it is obvious that this system of book-keeping which will most easily inform a man of his circumstances and means is of all others the best. No man doing an extensive business, or a moderate business can conduct it profitably unless he does it on this system.

These remarks we make to impress upon you the necessity, if ever they expect to prosper in the world, of this indispensable branch of a Commercial education. It is a fact of which too many clerks are either ignorant or careless, that the secret of their total failure to get into business for themselves is for the want of qualifications for business. The respective situations of hundreds is evidence of their truth. While some who have acquired a commercial education, and are qualified to conduct the affairs of their employers receive handsome and in some instances large salaries, and very frequently are taken into partnership or enabled to go into business on their own account, the majority spend year after year at their desks and yet rise no higher at last. The latter class may be as well and even better informed in a general sense than the former, but it is not the great kind of knowledge which they possess. Greek, Latin, or the modern languages, or physical sciences, are all well enough in their way but a linguist or mere scholar is not necessarily an accountant. Every business man is commercially an educated man.

We are led to make these remarks from a desire to fix the attention of young men upon an important fact which they too often overlook, to the loss of years of invaluable time and point out an institution where they can obtain a knowledge of the Principles of Accounts, and their application in practice in a superior manner. "Time is money," and if for a reasonable sum of the latter, they can save a great deal of the former, it needs no argument to show that great economy is attained by the outlay.—The institution of Mr. BARTLETT, at Cincinnati, is spoken of in the highest terms by hundreds who have studied in it, and have been enabled to enter the counting-house intelligently prepared to undertake the task of book keeping. Mr. B. formerly conducted a Commercial Academy in this city, and we have now before us a testimonial signed by forty-eight of his pupils, among whom we recognize a number of our merchants testifying to his ability. He has been since in Cincinnati, in all sixteen years engaged in teaching Book-keeping, and in that time, as we learn from an undoubted source, no less than three hundred gentlemen, and not a few ladies, have been under his instruction, and have given their testimonials both verbal and written as to his merit as a teacher. To enter the West, its formidable one, and ought to satisfy the most sceptical—we presume no one would doubt after making inquiry of a twentieth part of them.

The course of instruction pursued in his College, we understand, is most thorough and critical. We find twenty-eight book-keepers in Cincinnati, as to his method of teaching over their own signatures:—

"Instead of making his pupils mere copyists, transcribers, and imitators, his course is entirely practical, with each individual, from the commencement. For each pupil is required to proceed step by step, as if actually in the counting room of an extensive commercial house, receiving from the lips and hands of the principal himself from hour to hour—after which they naturally occur in the business transactions of the day, a week, month and year.

"Upon this plan there is no evasion or dodging the question—no parrot like responses—no transcribing and imitating the accounts of others, without personal mental effort—but through every stage of its progress, the learner is compelled to think and act for himself and on his own responsibility; and that, too, upon the spur of the occasion, for when the principal says to his clerks, do this or that, there is no time for studying the art of book-keeping, the duty must be done instantly; and when afterwards called upon to render an account of his stewardship, he must be prepared to do it, without hesitation or doubting, and this none can do, except they build upon the rock of science, against which the shafts of Quackery can never prevail. Each pupil, upon the completion of his course, will undergo a public or private examination (at his choice). If formerly worthy he will receive a diploma that will not be questioned or treated with disrespect wherever the fluctuations of utility may cast his lot this or any other country."

BEWARE OF COUNTERFEITS.

Those who counterfeit a good medicine for the purpose of adding a few dollars to their pocket, are far worse than the manufacturers of spurious coin. For while the latter rob us of our property and leave us penniless, the former rob us of our life, and leave us wretched, and in the end, we are left with nothing but a heap of ashes.

Wistar's Balsam of Wild Cherry is admitted, by thousands of distinguished witnesses, to have effected the most extraordinary cures of every kind of pulmonary and catarrhal disease, ever before recorded in the history of medicine.

The variety, the beautiful, the good, all speak for its praise. It is now the favorite medicine in the most intelligent families of our country.

Such a high stand in public estimation has been achieved by this medicine alone, that it is long as a discerning public are careful to get Wistar's Balsam of Wild Cherry, and refuse, with scorn, counterfeits, and every other article proffered to them as a substitute. A single cup of this medicine—cher the fire side, of many a suffering family.

The true and genuine "Wistar's Balsam of Wild Cherry" is sold by all the distinguished Agents in all parts of the United States.

SANDFORD & PARK, Cincinnati, Ohio, Corner of Walnut & Fourth-sts. Proprietors, to whom all orders must be addressed.

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Sold in Detroit, Mich., by J. Owens & Co. Sold in Pittsburgh Pa., by S. Wileox, Jr. Oct. 1845.

A New and Cheap Law Book.—Just received by Charles Marshall, Reports of Cases argued and determined in the Courts of Exchequer and Exchequer Chamber, a table of the cases and principal matters, by R. M. Esq., and W. N. Welsby, Esq., with references to decisions in the American Courts. Vol. 1, pp. 63. Price only 25 cts. Vol. 2, C. M. Would invite the attention of the legal profession to this edition of the "Exchequer Report," as being the cheapest Law Book ever issued from the American press. It is the design of the publisher to issue the other volume as fast as possible at the same low rate. The work is printed without Woodcut, upon good paper, in large type, and well bound in law binding.

Also, at a reduced price, Lomax's Digest of the Laws respecting Real Property, generally adopted and in use in the United States, embracing more especially the Law of Real Property in Virginia. 3 vols.

Lomax on the Law of Executors and Administrators, generally in use in the United States, and adopted more particularly to the practice of Virginia. 2 vols. Lexington, July 29, 1845. 9-16.

The Mass of Iceland, the Wild Cherry, and Pae of all northern latitudes (and Dr. Wistar's Balsam is a compound chemical extract from these) have long been celebrated for their medicinal properties, not only in cold climates. Indeed the most distinguished medical men have ascertained that nature furnishes, in every country, antidotes for its own peculiar diseases.

Consumption in its confirmed and incipient stages, Coughs, Asthma, Croup and Liver Complaint, form by far the most fatal class of diseases known to our land. Yet even these may be cured by means of the simple yet powerful remedies (named above) which are afforded by a beneficent providence, wherever these maldies prevail.

The case of Thomas Cozins of Haddonfield, N. J., is related by himself, and all who know its entire truth, the statement is sworn to before a Justice of the Peace.

Haddonfield, N. J. April 30, 1843. On or about the 12th day of December, 1841, I was taken with a violent pain in the side near the Liver, which continued for about five days, and was followed by the breaking of an abscess, or suppuration, from the most fatal class of diseases (I think), but caused me to throw up a great quantity of offensive matter and also much blood.

Being already "suffered at," I applied to a physician, who prescribed a course of medicine, but to my regret, he was unable to do me any good. I then procured a bottle of Wistar's Balsam of Wild Cherry, which